

5. Ton two, AGNI and SOMA, acting together^
 hare sustained these constellations in the sky:
 yon
 have liberated the rivers that had been defiled^
 from
 the notorious imputation.*

6. AGXI and SOUA, the wind brought one of you
 from heaven; a hawk carried off the other, by
 foree?
 from the summit of the mountain:^b growing
 vast
 by pralse₃ yon have made the world wide? for
 (the
 performance of) sacrifice.

7. AGNI and So3TA? partake of the
 proffered Varga xxix.
 oblation; be gracious to us : showerers (of
 desires),
 be pleased: prosperous and diligent
 protectors, be
 propitious; and grant, to the sacrificer.
 health and
 exemption from ill.

8. AGNI and Soin? protect his sacrifice,
 and
 defend Mm from ill. who, with a mind devoted
 to

^a The imputation, or charge, of Brahmanicide
 was Incurred
 "by *Lidra*, it is said, in killing *Tritra*, who was a
 Brahman, but
 which guilt lie transferred to rivers, women, and
 trees. This looks
 rather like a *Paurdnik* legend. Oae of a more
Taidik character
 is, also, given: the rivers were denied by the
 dead body of
Fritra, which had fallen into them; their waters
 were, conse-
 quently, uaft to bear any part in sacred rites,
 until they were
 purified by J^jzeand *Soma*, that is₃ by oblations to
 Hie, and liba>
 tions of *Soma* juice.

¹⁵ The legend relates that *Tdyu* "brought *Agni*

from, hearen, at
the desire of *Bhrigit*, when performing a
sacrifice; *Soma* was
brought from *Swarga*^ on the top of Mount *Meru*,
by *Gdyatri*, in
the shape of a Lawk. These are, clearly^
allegoiical" allusions to
the early use of fire and the *&om&* plant in
religious cefomonies.